

Fellowship in Prayer



"For a world united in prayer"

Spring is a natural
resurrection, an experience
of immortality.

--Thoreau





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FAITH, HOPE and COURAGE

The unfolding time of Spring brings new faith, hope and courage to mankind. It is the time of transformation.

"Faith is the substance of things hoped for,
the evidence of things not seen."

We need FAITH.

Heavenly Father, we need a great Faith to overcome the tide of darkness. Faith in the final triumph of justice, Faith in the right and faculty of men to be nobly free, Faith that cruel force is not final. Grant us sufficient Faith for all our needs, and help us to be worthy of Thy wisdom and power.

"Hope is the pillar that holds up the world.
Hope is the dream of a waking man."

We need HOPE.

O Thou, in Whom the brave and humble have always trusted, so establish us in Hope that we shall neither fear nor despair. Show us Thy Light and cause us to live in it that we may pass through any valley of the shadow, confident that there are happy issues out of all our afflictions, since our hope is in Thee.

"Courage is generosity of the highest order,
for the brave are prodigal of the most precious things."

We need COURAGE.

Give us Courage, Dear Father, to put into practice the values we know to be logical, true, and right. May truth be more evident because we determine not to cover it up or ignore it. And may our man-made ideas speedily give way to God's ideas of managing the world and the people whom He created.

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THE STORY OF EASTER

By Harry Halsey Starrett

Down through the ages, man, through the misuse of his freewill which Almighty God endowed him with, chose and followed the path of materiality; he turned his back on "The Light" and walked in the darkness of his shadow and in this darkness he transgressed The Laws of God, bringing about the confusion, conflict and despair which we find in the world today. This material path - the path of selfish pursuits - leads man out into the wilderness of despond but in the depths of despair, his soul awakens within him and he turns back to God and, in anguish, cries out "My God why hast thou forsaken me." He faces and walks in "The Light"- casting his shadow behind him - and in "The Light" he gets himself back into harmony with The Divine Plan and finds peace for harmony is heaven and heaven is home. "The Prodigal Son returns to The Father," and in the spirit of adoration, cries out, with understanding and with unrestrained fervor, "Father, henceforth, Thy Will, not mine, be done."

The Cross represents the two aspects of life--the higher or spiritual, represented by the vertical shaft, and the lower or physical--the material path, represented by the horizontal beam. Through spiritual awakening, man is lifted up from the horizontal or material path to the vertical or spiritual path, through which he contacts Divinity and becomes the channel of The Love, The Light, The Wisdom and The Sustaining Grace of Almighty God which enables him to fulfill his mission here on earth.

We must, each of us, bear and be crucified upon the cross of our own transgressions before we can earn and wear the crown--the crown of attainment--realization of God's allness and of our oneness with Him, which is the goal toward which all life is evolving. "The way of the transgressor is hard" but this punishment is self-inflicted. "Whatsoever a man soweth that shall he also reap" and "God is not mocked."

When man learns how to use the Mind Almighty God en-

dowed him with, he will become master over his own life and his own destiny. It is only through a change of thought that man can be liberated from the bondage of materiality--this is the resurrection--and ascend into the higher realm of Divine Reality; it is only through a spiritual awakening that man can be lifted up out of the barren lands of selfish pursuits into the fertile and fruitful fields of selfless service.

And so, through darkness we find "The Light"; through error we find TRUTH; through the unreal we find The REAL; through the temporal we find the ETERNAL; through strife we find PEACE; through death we find LIFE.

God grant that this Easter may be the dawn of that day of all days, when, through spiritual awakening, the love of God will fill the hearts of all men, extinguishing the flame of hate which burns within, removing, for all time, the cause of war, that "The peace which passeth all understanding" may spread over all the earth, uniting all the peoples of the earth into one common Brotherhood, to dwell together, forevermore, under one God, in freedom, unity, equality, security and happiness.

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A GARDEN OF LOVE

A risen Lord in a Garden of Love
 Surrounded by Lilies fair as Heaven above
 Easter Lilies, lovely and sweet
 Marking a pathway for His feet . . .
 Scarred feet, pressing the soft green grasses
 Bending in prayer as He slowly passes;
 A glorified tomb, the stone rolled away,
 Resurrection and Peace on this holy day . . .
 Caroling birds and Easter bells
 Ringing a chorus that rises and swells
 Echoed by angels in Heaven above
 As the risen Lord walks in this Garden of Love.

--Ae'lis Churchill Chaphe.

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THE WORLD NEEDS YOU

By Grenville Kleiser

THE WHOLE WORLD is suffering from nervous jitters and a condition of extreme depression. It is in dire need and it needs you.

THE WORLD NEEDS YOUR FAITH. Despite disquieting conditions you are urged to have faith in God and to believe that all will be well ultimately. One of your chief obligations is to show the world that your faith is steadfast.

THE WORLD NEEDS YOUR PATIENCE. When you are well-schooled in the virtue of patience, you will quietly work and wait for world betterment. Fortified with this quality -- the willingness to be patient -- you will conquer every fear and surmount every obstacle.

THE WORLD NEEDS YOUR GOOD-WILL. When you radiate goodwill, it is reflected back to you. Pleasant thoughts produce pleasant results. Think well of others and they will think well of you. A wise optimist is a power for good in any community.

THE WORLD NEEDS YOUR COOPERATION. A spirit of cooperation between nations lessens the load, and attains tangible results in world harmony. When men pull together they are likely to reach the desired goal.

THE WORLD NEEDS YOUR MATERIAL HELP. Give of your counsel, time and money. Do it gladly and you will have the sanction of your conscience and a feeling of self-respect. High authority assures you that "God loves a cheerful giver." The essence of generosity is in self-sacrifice.

THE WORLD NEEDS YOUR PEACE. Nothing can insure world peace but the triumph of principles. The highest peace is the peace of God. Peace is the happy, natural state of man. Peace rules the day, where reason rules the mind.

Nothing can bring you peace but yourself.

THE WORLD NEEDS YOUR HAPPINESS. It is not how much you have, but how much you enjoy that makes happiness. True happiness depends largely upon right desire. Life is made up of little things in which smiles and kindness and small obligations, given habitually, preserve the heart and insure happiness.

THE WORLD NEEDS YOUR PRAYER. Through times of trouble and perplexity men have been driven to prayer for guidance and support. The Christian prays to God with all his heart and strength and reason and will, believing that his prayer will be answered. Whatever we beg of God, whether it be for physical well-being or world peace, we must also work for it.

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THE SECRET

The answer to war
And the secret of living
Is--make us more loving,
And fill us with giving.

--Dorothy H. Holl.

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PERSONAL CITIZENSHIP RESPONSIBILITY

Plans are under way to have the October issue of FELLOWSHIP IN PRAYER especially dedicated to Personal Citizenship Responsibility.

This country was established under GOD and "IN GOD WE TRUST" - and it is pertinent to consider how far we have departed from these standards.

Several articles by outstanding individuals will discuss this question.

No political issues will be involved!

THE GIFT RETURNED

By Rose H. Anderson

The tall shepherd noted with pain in his heart, how tall and straight stood the cedars, seemingly not troubled by the wind-driven rain. With his deep faith in the Father God, should he not also be like the cedars? Calm and unafraid? Yet this was his only son, a mere babe whose body was burning with fever! Brushing the wetness from his face, he ran the remainder of the way to the home of old Hamir the Wise.

Gently old Hamir agreed: "Where there is sickness, I gladly come. Neither storms nor night prowlers stop me."

The rain had ceased when they reached the small shepherd hut. "Wait," spoke the shepherd. "My wife sounds out of mind, has our son died? Dear Father of Abraham, have mercy upon us!"

For joyous laughter issued from the little hut. With fear in his heart, the tall shepherd pushed the door open and paused in astonishment. On the couch sat a stranger woman who held within her arms the shepherd's son. Only now he was not wailing forth in pain and discomfort, he was cooing and laughing. No longer did his face have the pinched flushed look.

The shepherd's wife ran to him and throwing her arms about him, quickly explained: "Behold, my Beloved! A miracle! This kind woman and her companion sought our home for shelter from the storm, they are on their way to the old City. Behold, no more our son weeps! This gentle stranger took him from me, wrapped him in the gay robe and soon he had ceased his wailing and began to laugh. Is this not a thing of great wonder?"

Old Hamir spoke as he looked at the child; "There is naught wrong with him, he is a well child."

The stranger woman looked at the old Wiseman and agreed: "Is he not a lovely child? Well I recall when my Son was small like this and we sought shelter in a shepherd's hut from the cruel soldiers of Caesar."

The tall shepherd looked at the stranger woman, then

at the gaily colored robe she wrapped about his son. His breath caught in a sob, as he exclaimed: "You have returned my Gift!"

Startled, she looked at him, then whispered: "Can this be?"

Kneeling down before her, he spoke: "This is the robe I wove for your Son, my belated gift, remember? The night of nights when the very heavens sang for joy and I had no gift for the Babe in the lowly Manger. Then when you were running from the mad fury of Caesar, you came here, and I gave you the robe--"

Her face alight with joy, she spoke: "And now, by the grace of God, I have repaid a part of the debt I've owed you! You saved the life of my Son, and now through prayer, I restored your son to health. All glory to our Father God!"

The tall shepherd looked at the robe and whispered: "It is almost as new, after all these years; I cannot understand."

"My dear friend, it is the love woven into it that has kept it ageless."

"I pray the years have been kind to you, and to your Son?"

Calmly she spoke, although her eyes betrayed the deep grief she alone knew: "My Son was betrayed by His friends and was crucified. How dark was the night He died! Yet how glorious was the dawn of life eternal! How can I weep, when our Father God has so richly blessed me? To know my Son lives forever and forever, and that He has opened the Gates of day to all who will come and believe."

The tall shepherd marvelled: "And my poor robe at one time warmed Him! Blessed indeed is my son, to have this robe now about him!"

"For this purpose, I carried this treasured robe on my journey, and now again it serves to warm a little one."

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"Faith, love and prayer make men."

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TRUTH, HONESTY, JUSTICE and MERCY

In the past four issues of this publication we have emphasized these attributes singly as being basic in every worthwhile religion. Some may think that enough has been said to give them a rest. Too much rest for these words may be one major cause of our present-day plight. Without doubt, not a day goes by but that the newspapers, in a large way, feature the gross infringement upon all of these virtues. Recently every item on the front page of a New York Evening newspaper had to do with crime, - and the paper was not one of a grossly sensational character.

Even with this type of publicity, we are prone to forget or dumbly ignore the implications involved. Is it because we are so busy with our own affairs that whole communities are under the control of armed gangs ready to kill? Or are we just disinterested? In either case, it is time we awakened and became aware of the dangers which beset the road we are traveling. What has brought us to this estate? Well, the signboards on this road read something like the following: (CAPITALIZED with comments)

NEWSPAPERS - High on the list, newspapers have done nobly for crime, sports, gambling, politics and war. With few exceptions, they have relegated religion to the tag end of the fashion page. We wonder if a half dozen papers in the United States can subscribe to the captioned words above.

RADIO - An agency which has accomplished great good, has likewise been a channel for evil. Commercialized to the zenith, appeals to the young have been the starting of many a life of crime. Video could not get started without indecency, and with its appeal to the eye, video has an added responsibility.

THE AUTOMOBILE - Archkiller; seat of the scornful; swift getaway of the robber; pride of the roadhog; delight of the "hot-rodgers," -- it takes one to church, on deeds of mercy, to business, and performs out-of-the-realm of horse flesh. An industry encircling a score of other industries, its influence has been anything but spiritual.

EDUCATION - The past 50 years have seen appalling relapses in some areas. Infested with those who would teach a destructive ideology, low salaries add confusion. This is

true in spite of a host of loyal, consecrated educators who are doing nobly. Many put EDUCATION as leading the list of causes for our present plight.

RELIGION - Good as has been the effort, it has not been good enough. Splitting hairs here, favoring Communism there; bigotry here, prejudice there, pull down the average of the high grade work of a palatably few religious institutions across the land. The list of perversions from the pure purposes of the founders is endless. Most of all is the stagnation resulting from inability to cope with a materialistic age.

WAR - Probably the most devastating influence of the past two generations has been war. It degrades, demoralizes and debases beyond human computation. We have said enough in the past to need further diatribe here.

These are but a few of the transgressors of TRUTH, HONESTY, JUSTICE and MERCY. The attack upon the enemies of spiritual growth must be by spiritual forces, and this can best be attained by personal recognition of the dangers involved.

Experience with us is doubling, multiplying and compounding itself day by day, and we can hardly do better than to draw one from these incidents to illustrate what can happen to a person and how action can be taken.

It was a quiet Sunday afternoon, after a casual reading of the Sunday newspaper that a friend, as if scales had fallen from his eyes, asked himself the question, - "What can be done to save mankind from pending doom, because of the violation of every sin in the Decalogue?" Being an intelligent professional person, he took pencil and paper to diagram conditions as he saw them. Before putting a mark on the paper, clearly came the question, "What have YOU done to abet or alleviate conditions?" The answer was, "Nothing." He had spent years in professional activity with nominal attendance at religious services and nothing more. But now, - with the new awakening, he saw clearly the need for action. It was not long before he sought his priest who at once recognized that a complete regeneration had taken place. A period of prayer opened new vistas for service in church and community life and a modern miracle had been wrought.

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YOU MUST CULTIVATE POISE

By Emmet Fox

Poise is a mark of the spiritual life. In addition, it is the key to happiness.

Most people have at least a vague understanding of this truth. They would like to have poise very much--but they do not know how to go about getting it. They say, "I wish I could be poised at all times, or at least, most times, but how to bring it about?" Sometimes they say, "I have worked very hard to get it; in fact, occasionally I have worked so hard for it that I am quite tired out." Of course, working hard is itself a negation of poise; it is tenseness.

When you have poise, everything in your life comes easily, and you see how to solve a problem even without special prayer for that difficulty. Indeed, you often find yourself saying or doing the right thing almost automatically. Certainly your prayers have far more power when you are poised.

Here is the technique for acquiring poise. First, stop hurrying. Do what is necessary but without rushing. Secondly, train yourself to think only of what you want to think of at the time. Thirdly, make it a rule to keep your mind where you are, or on whatever you are engaged in at the moment. Do not let it wander to other subjects or to other places.

The minds of many people are constantly dashing backwards and forwards in all directions. Naturally this makes poise impossible. Be quiet--not dull or necessarily silent, but quiet. You can be sociable and friendly and still be quiet mentally. All the mystics in all faiths, Eastern and Western, have taught this.

When you have acquired poise you will very, very rarely get excited, or angry, or frightened. You will not be gloomy. On the contrary, you will be happier than you have ever been before.

Practice poise in this way and you will be surprised how soon it will become a habit. Of course, you will not discuss this with other people. They will notice a change in you and their liking and respect for you will increase in a remarkable manner. Be still, and know that I am God.

(By permission of Harper & Brothers).

TAOISM IN REVIEW

If one desires to withhold opening man-inflicted wounds on western religions, while searching for "common denominators" in all faiths, Taoism presents a beautiful example of what man can do to a religion. Lao-tzu, its reputed founder, apparently tried to transcend the materialistic worldly religions, then prevailing in China, and to lift religion into a more heavenly concept through the development of "Tao" -- "the way" -- interpreted by many as the "heavenly way." Hence Taoism.

Practically spending his life as a custodian of documents in Honan Province, Lao-tzu is generally credited with having written the Tao-Te-Ching, a beautiful summary of his teachings.

But the ideas of man entered into the development of Taoism and over a period of a thousand years, six different leaders, including Chuang-tzu, injected various changes, from the good of Chuang-tzu, (urging man to the unity of the spirit with all activities in harmony with the unseen) to the bad of Pao-p'o-Tsu, who preached breath control, thought control, introduced magic and charms.

Through its various leaders, Taoism has reached a state of practical ineptitude in China. It claims few intellectuals and thus its leadership has deteriorated. During the T'ang dynasty, however, it gained wide popularity, owing mainly to support given by the Imperial House.

United Nations estimates 50 million present followers of Taoism in the world, which is probably high. Certainly in its last state, it presents no attractive picture, - noble and aspiring as were the early adherents.

The following interesting and instructive article was culled from a lecture given at Harvard University by Ir. Kenneth Ch'en, a Chinese Christian, and is used with his special permission.

T A O I S M

(Abridgment from Lecture by Dr. Kenneth Ch'en)

Taoism is often considered as the opposite of Confucianism, which emphasized the daily life and social responsibilities. Taoism emphasized what was natural and spontaneous in man. Confucianism operated within society, and was this worldly. Taoism operated outside and beyond society, and was considered other-worldly. The two systems rival each other, but they also compliment each other.

The prominent names in Taoism are Lao-tzu and Chuang-tzu, both of whom lived during the Chou dynasty. Lao-tzu is usually considered to be the founder, Chuang-tzu his most famous disciple.

Lao-tzu was very much of a revolutionary in Chinese religious thought. He branded heaven and earth as unkind, for they treated all beings like grass and dogs. He wanted to replace this conception of god with tao, translated as the way, or reason, Universal Law.

Lao-tzu tried to define this tao for his listeners, but on the whole, was not very successful. This was to be expected when one attempted to use words to describe something beyond the limitation of words. In the Tao-te-ching, the basic text of the school, we find the following explanations of tao. "The tao that can be comprised in words is not the eternal tao. The name that can be named is not the abiding name. The unnameable is the beginning of heaven and earth." In another place, "Before heaven and earth it was. Alone it stands and changes not; everywhere it moves, and suffers not.* * I know not its name, but I call it tao and give it the title of 'great.'" Thus the word Tao is simply a designation. This tao is conceived of as a natural process. Through the operation of Tao, everything becomes so of itself. In another place, Lao-tzu wrote, "From the past to the present, the tao has not ceased to be, and has seen the beginning of all things." Tao is, therefore, that by which anything and everything comes to be. Thus tao does nothing, yet everything is done. The task of mankind is to find out about the operation of this tao, this universal law of nature and shape our lives

accordingly. Lao-tzu calls this practicing enlightenment, in which, if one wishes to achieve anything, he must start from the opposite. "The sage, putting himself in the background, is always to the fore. Remaining outside, he is always there.* * He does not assert himself, therefore, he succeeds. He does not boast of his work, therefore, he endures. He does not contend, therefore, no one in the world contends with him." Thus, a sage can live in the world and achieve his aims. Such a man would be meek, humble, and easily contented.

The end of life should be living a natural and spontaneous life, doing the things we want to do, or enjoy doing. The seasons come and go, human beings are born, grow old, and then die; the trees and flowers bloom, the sun, moon and stars appear and disappear. Nobody does anything, yet there is nothing in the universe that is not done. Why, therefore, burden oneself with artificial and arbitrary deeds, which are the opposite of naturalness and spontaneity?

Such ideas, when they fell into the hands of Chuang-tzu, were soon developed into a subtle system of mysticism which has become the refuge of so many Chinese who seek to withdraw from the world.

Chuang-tzu probably lived during the 4th century B. C. Of his life we know very little. A few incidents may indicate what kind of a person he was. One story has it that the King of Ch'u sent messengers to invite Chuang-tzu to become prime minister. In reply Chuang-tzu told the story of a turtle in captivity, kept in a gilded cage, fed with the finest foods, and protected from the elements by numerous caretakers, yet soon died. There was another turtle wallowing in the mud. Which was happier? The second, of course, replied the messengers; whereupon Chuang-tzu cried out, "Then go away, and do not defile me. I prefer the enjoyment of my own free will." This story provides a clue to Chuang-tzu's teaching on human conduct, that human beings are happiest when they have free exercise of their natural abilities. To illustrate that, the natural abilities of different beings differ, there is the story of the large and small birds. The large bird can fly thou-

sands of miles, while the small bird can barely fly from tree to tree. Yet both are happy, for they are able to do what they can.

To Chuang-tzu, the sage has complete understanding of the nature of things, which enables him to transcend emotion with reason. In Chuang-tzu, there are a number of discussions on death, the principal cause of sorrow to mankind. One is concerned with the death of Chuang-tzu's wife. A friend visited him shortly after this event, and found him singing. The friend thereupon asked him why he was so unkind to his departed wife. Chuang-tzu replied that he had examined into the matter and had come to the following conclusion. "At the beginning she was not living, having no form, nor even substance. But, somehow there was then the substance, then her form, then her life. Now by a further sequence, she has died. The whole process is like the sequence of the four seasons, spring, summer, autumn and winter. While she is thus lying in the great mansion of the universe, for me to go about weeping and wailing would be to proclaim myself ignorant of the natural law." By this understanding of the natural process, he transcends ordinary things, distinctions of the ego and non-ego and becomes one with the tao.

How may one achieve this identification with the tao or universe? To answer this Chuang-tzu makes an analysis of the knowledge associated with the definite point of view. This represents the viewpoint and opinion of individuals, each one believing himself to be right and the other wrong. To be a sage, one must accept a higher point of view to see things in the light of heaven, which transcends the finite viewpoint. From this viewpoint there is no distinction between right and wrong, between this and that; such mutual oppositions would appear like an endlessly revolving circle. All such opposites, all things in the universe, are seen as united in tao and become one. As Chuang-tzu describes it, "The universe is the unity of all things. If we attain this unity and identify ourselves with it, then the members of our body are but so much dust and dirt, while life and death, end and beginning, are but as the succession of night and day, which cannot disturb

our inner peace." In another place Chuang-tzu writes, "Let us forget life, let us forget the distinctions between right and wrong. Let us take our joy in the realm of the infinite and remain there." This realm of the infinite is identification with the tao. This is the other worldly approach of Taoism.

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GOLDEN BLESSINGS

If we tried to count our blessings,
There would never be an end,
For He pours them out upon us
Freely as the branches bend.

Golden cups to hold the blessings,
Friendship, gladness, joy and peace,
Given freely as the sunshine,
Never does His mercy cease.

To let us reach the golden fruitage
Placed there for our daily need,
Requiring only upward vision
Our minds and souls to feed.

No, there is no way to count them,
Blessings from His loving hand,
Except to pass them on to others
Helping them to understand.

What it means to have a Father
Like the God whom we adore,
Who pours His blessings down upon us
From His boundless, golden store.

--Ae'lis Churchill Chaphe.
(Dedicated to Fellowship in Prayer)

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A PENTECOSTAL PRAYER

By Roy Wallace Thomas

And now O God, Father of the eternal Brotherhood composed of the men of good will of every nation and religion, of every race and color and clime, we quiet our minds in the tranquility of your Presence that we may make actual our commitment to your will in the spirit of Jesus. We each give You our entire self as Jesus did, who walked in the light of the righteous prophets before Him, and who all, He and they, were kindled by the creative Fire from the heart of your reality. We thank You for this heritage of fire greater than atomic fire. We rejoice that just as science came to full power by freeing the mind from the fetters of superstition, so may religion yet shine with a power and glory never before known by breaking with all magic in loyalty to the truth that frees and that endures with tongues of fire--Fire terrible to the oppressor, but the refining, healing hope of the oppressed. We heartily unite in spreading the leaven of your excellence so that men everywhere may come to their own by creating and sharing the fruits of talent and toil as true brothers, thus producing a divine content no demagogue or despot can exploit or disturb. Amen.

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A MODERN PARABLE

A man, torn by worry, complained that his prayers were not answered. His pastor said, "You fail in prayer because you are expert in asking, but poor in receiving. You are like a man who passes a check to the cashier of a bank but fails to take his money. Try the prayer of faith."

"Teach me the prayer of faith," begged the man.

"Remember that God knows your needs and is so good that He will help you as soon as you let him. Faith is taking His help. You must pray in the right attitude and mean every word. Now say, 'Father, I DO trust You. I TAKE your help. Now, I HAVE your help. THANK YOU!'"

The man did as he was instructed, and went away with the joy of answered prayer.

--Roy Wallace Thomas.

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MY PERSONAL EXPERIENCE WITH PRAYER

By Mrs. Felix Cormier

I have had so many experiences with prayer -- on a personal level, in relationships with friends, loved ones, in groups with whom I work, in the Adult Class which I teach, in Council work which I love, its influences in communities -- my choice is difficult.

I believe, as far as I am personally concerned, I shall never know a more definite experience with prayer than I feel in my own life. Work I find myself doing, in church and inter-church activities, the teaching and leadership assignments placed upon me--for none of these was I ever trained, no experience or preparation of any kind.

God was so good to me, I offered to serve Him in any way He chose but I did not expect what came. Frightened to the point of loss of voice, trembling until notes could not be held, having to study hard and long to learn first what I was expected to talk about or teach, the feeling of inadequacy overwhelmed me, left me sick, many nights I could not sleep.

In prayer, I laid my weaknesses at His feet, prayed that if this was what He wanted me to do, then that He would help me do it. My health was weak, my throat was not dependable, my stage fright was an agony--these were not just light excuses. I still get ringing wet on such assignments. He has never failed to bring me through, has given me calmness when I needed it, has blessed me with these opportunities to feel that I am serving Him. All my work - the study and delivery - rests solely upon prayer. My health has improved. I am doing things today I never dreamed I would.

Knowing myself as I was just five short years ago, and now, it is - to me - a miracle through prayer.

(Mrs. Cormier's experiences far transcends the above. Her covering letter is worthy of wide publication--evidence of a truly surrendered life. As she states, prayer can transform mankind "if each person could and would use this resource of power in the facing of problems." "The praying peoples of the world hold the balance in our time." Ed.)

THE SEEKERS

"'All things, whatsoever ye shall ask in prayer, believing, ye shall receive.' This truth uttered by Christ was also taught by other great spiritual leaders of humanity--the forerunners of Christ--the founders of religions, the prophets and saints."

So runs a statement issued by "The Seekers" an English organization with headquarters in London. Distinctively Christian, it recognizes the power of universal prayer, but more specifically simultaneous, concerted prayer for a given object.

Founded more than twenty-five years ago, the main objective of "The Seekers" is the culture and use of prayer in everyday life, fashioned upon the teachings of Jesus, yet there is no distinctions of creed or color. The main approach is to individuals.

The prayers are simple and easily understood. They can be used by any person, no matter to what religion he or she belongs or whatever his or her beliefs may be. Thousands pray in this way and at the same time they are being prayed for at the headquarters in London, or at one of the several other branches throughout the country. Reduced to extremely practical application, small groups of people, not more than six in number, meet in "Harmony Prayer Circles" held in chapels set apart and consecrated for the work. These services for the sick, the heavy laden, materially and spiritually, and for protection, begin with the Lord's Prayer; then simple appropriate prayers are said for those being prayed for (approximately 80 at each circle). The periods last one-half hour and are terminated with a prayer for universal peace.

Simultaneously, the people being prayed for repeat the same prayers in the privacy of their own homes. Distance is no deterrent as one living abroad links in at correspondingly the same hour. After the prayer for material or spiritual help, the person's name is mentioned. Specific instructions are issued toward assuming the right attitude of mind. Likewise, suggestions are made if a person is in particular need, with special emphasis upon

the use of prayer for all occasions. Application blanks for prayer are used with a time schedule printed thereon. Quarterly news bulletins report progress to the members.

The organization is supported by voluntary offerings as no one is barred from participation in prayer.

The prayer which is used at the close of every meeting, and also every night at 9 o'clock after repeating the Lord's Prayer, is as follows:

"OH, GOD, we beseech Thee that Thy peace may be brought to this earth; that the Ministers of Thy Nations, and the Churches of Thy nations, may feel the power of that peace, and that war among nations may cease.

(PAUSE)

OH, LORD, give us brotherhood between men; fill the hearts of all Thy people with love.

(PAUSE)

We ask Thee to give unto Thy messengers the power to influence and urge the coming of peace and goodwill on earth.

Amen."

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THE CATHEDRAL

Who falls asleep
Committing himself into
The divine hands,
And thinking very kindly
Of his fellowmen -
"God bless every soul
In all the world" -
Spends a night of silent prayer
In the cathedral of sleep.

--A. E. Johnson.

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R E S O U R C E S

We have made some new studies dating from January 1st, 1952, based upon actual correspondence directly related to the work of Fellowship in Prayer. The findings are listed in the following paragraph and proportionate figures are used instead of percentage calculations.

Where there are two who are violently and abusively against United Prayer, there are three who believe that their particular religion alone can save mankind. Over against these five, there are forty-one enthusiastically in favor of a united program.

Naturally, these proportions would not maintain in a careful survey, as there are fully as many as the above total (forty-six) who are absolutely indifferent to any religious program. This indifference probably spells the reason for our present-day world conditions. It is significant, however, to note that among those who really care, the affirmative side is so overwhelming.

Recently, we have noted that an increasing number of religious leaders are voicing the opinion that there IS a new awakening within the human heart for religion. One leader says it is simply "a yearning as the result of fear." Another calls it "the natural impulse of the human heart." Still another says it is "the Spirit of God at work." It may be any one, or all of these, but it is there and needs guidance. So, when we say there is a large group in favor of united prayer, we are also thinking of these additional people who yearn for LIGHT. They can be made a powerful force in the effort to save mankind.

It is natural for us to pray for a rapid increase in the number interested in this united movement. Delay here and there because of lack of funds affects everybody concerned. Were we beyond the worries of actual existence, the sailing would be smoother. Thus, to more closely consolidate our Fellowship sponsors, we propose to consider all gifts, toward the work of Fellowship in Prayer, as individual investments in the cause of saving mankind. In other words, if you have given a total of \$55.00 over a period of two or more years by making \$5.00 remittances at intervals,

then your total investment for the saving of mankind, on our books, is \$55.00. The same idea applies to any amount given by any individual. Thus, you will have an accumulated investment in this over-all united program.

From time to time, reports will be mailed showing the aggregate participation, which will keep all donors up-to-date on their investment. This will also serve as a reminder of your part in the growing spiritual regeneration.

We number our advisors among the greatest "resources" we have. Each one, in an individual way, has caught the vision of helpfulness, for which we are grateful.

Two have started prayer groups.

Another runs a cooking class -- the fees to augment our equipment fund.

Another has made a special memorial gift.

Others submit special articles for publication.

Still others inspire us with their letters; and one has a special gift for securing new names.

In connection with the last item, all of those interested can also render great assistance by studying their list of acquaintances and sending in names and addresses of those who might become interested, or by procuring some of the specially printed envelopes and handing them to friends. These envelopes serve as an introduction and read thus:

"RELIGION ALONE CAN SAVE MANKIND NOW. Not one faith, but all uniting on the basis that all PRAY and BELIEVE in --

TRUTH, HONESTY, JUSTICE and MERCY.

You can pray to the one God we all worship, for the coming of the Brotherhood of Man.

You can be more fervent in your own faith.

You can give sacrificially for saving mankind by making a contribution to FELLOWSHIP IN PRAYER and receive its bi-monthly publication.

You can send us names of others who would be interested.

You can talk with others about it.

We aim for a SPIRITUAL REGENERATION.

We work "For a world united in PRAYER."

LILLIAN F. DUSTIN

With profound regret, announcement is made of the death of one of our Fellowship Advisors, Miss Lillian F. Dustin, the beloved sister of Miss Florence S. Dustin.

This occurred on January 7, 1952 at Bryn Mawr Hospital, Bryn Mawr, Penna., where Miss Dustin was taken suddenly while on the way to Florida. She leaves another sister, Mrs. Robin Macdonald of Villa Nova, Pennsylvania. Sincere sympathy is extended to her relatives and friends.

Though she has gone, her spirit lives

In the hearts of her many friends,

Because the thought of loving deeds

Of kindness never ends.

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NEW HONORS

It will give great pleasure to all our readers to learn that one of our advisors, Mrs. Helen Dudley Young, has gained national distinction through her art. Mrs. Young is one of fifteen American artists awarded prizes in a national competition for a "new Portrait of Uncle Sam." The contest was sponsored by Chicago's largest community newspaper, the Southtown Economist, and based on an essay written by Paul Harvey, noted ABC news commentator. Over 400 entries were submitted by artists from the 48 states.

Mrs. Young was a victim of severe spino-bulbar polio one year ago. Due to the grace of God and the miracle-working techniques of Chiropractic Polio Therapy, she has made a 100 per cent recovery. The 22" x 30" prize-winning "Portrait of Uncle Sam of 1952" was her first attempt at an oil painting since polio. Frail of body, and still convalescing from the almost fatal seige, she made the painting in only two days. She ascribes it all to the power of God and answer to prayers.

Mrs. Young graciously allowed us to distribute with our February issue, descriptive literature about her remarkable portrait of Lincoln. She also created the superb cover design for our February 1951 issue.

Our heartiest congratulations are extended to Mrs. Young!

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NOTICES

The remarkable success of Bishop Fulton J. Sheen on television is an indication that he is giving the bread of life to thousands of thirsty souls. His program, "Life is Worth Living," is outstanding in its presentation and effectiveness.

Greetings are extended to all Hebrews celebrating the Passover (April 9-17) -- the traditional holiday of freedom from Egyptian bondage.

The Synagogue Council of America concludes a statement for this occasion:

"We pray with all right-thinking men and women that the day will not be far off when we will celebrate a universal Passover--a feast of liberation for all mankind."

The subscription rate for the bi-monthly publication, FELLOWSHIP IN PRAYER, is \$2.00 annually. This allows nothing toward expansion work. Limited funds, of course, retard progress.

The office of Fellowship in Prayer is open to all visitors--

Address: 22 East 29th Street, New York 16, N. Y.

Telephone: MUrray Hill 5-2758.

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A P P R E C I A T I O N

Again we are indebted to Mr. Harry Halsey Starrett -- this time for "The Story of Easter."

We are grateful for the two poems by Miss Ae'lis Chaphe, as well as other assistance which she is undertaking.

Mr. Grenville Kleiser inspires us by "The World Needs You," and "The Bridge You'll Never Cross."

Also, we are again grateful to Rev. Roy Wallace Thomas for a new "Pentecostal Prayer" and a "Modern Parable."

Mrs. Felix Cormier gives us a most inspiring testimonial on her own prayer experiences.

The sequel story by Miss Rose H. Anderson, "The Gift Returned" is most appropriate at this Easter Season.

For all, we ask God's blessing while we render thanks.

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F E L L O W S H I P A D V I S O R S

Immediately following is a list of Fellowship Advisors. Others among our consecrated group are being considered, for it will be advantageous to increase this number as the program expands.

Eastern Zone:

Mrs. Arthur O. Choate
 Mrs. Leland Eggleston Cofer (and Southern)
 Emilie Lady Coote (" England)
 Miss Florence S. Dustin (" Southern)
 Mrs. William Hung
 Prof. A. E. Johnson
 Mr. Grenville Kleiser
 Miss Olga M. Lamkert
 Mrs. Thomas C. Taylor
 Mrs. Florence E. Wilcox

Southern Zone:

Miss Frances Hungerford-Lusby
 (as well as those listed above)

Central Zone:

Mrs. Frank A. Baker	Mrs. Charles A. Lastner
Mrs. A. M. Davison	Mr. Harry Halsey Starrett

Western Zone:

Mrs. F. J. Crisp	Mrs. J. H. Titus
Rev. Roy Wallace Thomas	Mrs. Helen Dudley Young

Below are the Trustees and Officers elected at the last meeting of the Board.

T R U S T E E S a n d O F F I C E R S

F E L L O W S H I P I N P R A Y E R , I N C .

Dr. William Hung, President	J. E. Thompson, Treasurer
Sydney D. Maddock, Vice Pres.	Kathryn G. Brown, Secretary
C. A. Evans, Executive Sec'y and Assoc. Treas.	

THE BRIDGE YOU'LL NEVER CROSS

It's what you think that makes the world
Seem dull or bright to you;
Your mind may color all things gray
Or make them radiant hue.
Be glad today, be true and wise,
Seek gold amid the dross;
Waste neither time nor thought about
The bridge you'll never cross.

There's useful work for you to do
With hand and brain and heart;
There's urgent human service, too,
In which to take your part.
Make every opportunity
A gain and not a loss;
The best is yours, so do not fear
The bridge you'll never cross.

If life seems drab and difficult,
Just face it with a will;
You do not have to work alone
Since God is with you still.
Press on with courage toward the goal,
With Truth your shield emboss;
Be strong, look up and just ignore
The bridge you'll never cross.

--Grenville Kleiser.

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